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NINGPO.

LETTER OF DR. MACGOWAN.

Lectures at Moon Lake college.

Ningpo, June 2, 1851.—I have got, for the asking only, a sort of supernumerary professorship in the collegiate institution of this city, enjoying the privilege of lecturing on any topic within my reach. Having a good magic lantern, with a series of astronomical slides, I have hitherto confined myself to the subject of astronomy, than which none is more easily explained to the natives, and to which the learned are very partial. Were there any of the conveniences of a lecture room in the establishment, I should frequently avail myself of the opportunity the college affords to bring the claims of the gospel before the literati, but I can exercise no control over the admission of spectators, and there is consequently much confusion. In my first attempt I issued tickets, but the crowd rushed in, ridiculing the idea of a janitor being placed in such a position, and hence the audience was very different from what was expected. The literati

were elbowed by boatmen, laborers and boys, to whom silence was an unendurable restraint, and as each brought a lantern my own was often rendered useless by the glare which came from different quarters; they were induced to extinguish their lights, but others would soon take their place, occasioning no small annoyance. When I last lectured there were present about three hundred of the literati, and about two hundred of the uninvited class, all of whom listened with much attention, the former desiring me to continue my weekly attendance at the college.

Much good might doubtless be effected in this way had I a suitable lecture room under my own control. To employ our chapel for such a purpose would tend to occasion an error, against which we often find it necessary to guard the native mind, namely, that Christianity and science are the same, or so identified that in receiving the one they possess the other. As an illustration of this, I might mention that in exhibiting a drawing of a complicated machine to a very intelligent person, a short time since, he asked

if it was not the invention of the Saviour! Aware of this disposition, we are ever careful how we employ scientific truths. Not to use them at all, would be to discard arguments of great power and of peculiar force. If, indeed, they merely tended to lessen the intolerable pride and conceit of the literati, who are satisfied with the knowledge of their ancient sages, the personification in their esteem of all wisdom and excellence, they would be useful.

Description of the college.

I must not omit to give a brief description of the aforesaid college, lest it should be supposed that the Shúyuens, the principal educational institutions of China, are analogous to those similarly designated in the west. The truth is, that a Shúyuen, though translated *college* by foreigners, is only a better sort of free school—better, I mean, as regards Chinese schools.

It was founded two hundred years ago, and was designed to afford gratuitous instruction to indigent scholars. The amount raised by the gentry for this object, except so much of it as was expended for the lot and buildings, was invested in landed property, the rent of which supports three teachers (M. A.'s.) Being exclusively managed by the mandarins, whose favorite retainers are appointed preceptors, a considerable part of the income is believed to be appropriated by the authorities for their own use. From these causes, in operation throughout China, the miserably endowed colleges are all but useless, the stipends allowed to the teachers in scarcely any case being sufficient for their support. As regards the instruction they afford, it is the sum of all Chinese knowledge—the knowledge of the ancients, besides which nothing is cared for. About forty young men, none of them indigent, are at present in the Moon Lake College. They club together in small parties, that eat, sleep and study together in small rooms. Themes, or rather texts from the classics, are given them from time to time, and their essays are examined by

the teacher, who resides elsewhere. Most of the young men are from neighboring villages. They come and go as they please, and seem to regard the college as merely an inn, where they have the privilege of taking care of themselves.

Literary Examinations—Tract distribution.

A great literary excitement has prevailed at Ningpo for several weeks past, in consequence of the examinations which have been going on, at first under the local officers, and finally under the personal inspection of the chancellor of the province, who came from the capital specially for that object. The literati of the six cities and numerous villages comprised in this populous department were nearly all present. There were two classes: the less advanced and most numerous, several thousand in number, attended as candidates for the rank of Siu tsai,—“elegant talent,” corresponding to Bachelor of Arts; and those who in former trials had attained that distinction were present, that their attainments might be observed preparatory to their examination, the ensuing summer at the provincial capital, for the next degree. Such gatherings are highly favorable for tract distribution and for special preaching efforts. On the last day of the examination I took a position at the door of the hall, and with the aid of several coolies distributed packets of books to the candidates and graduates as they passed out, and in this manner disposed of above 2000 scriptures and tracts. These books will not only find their way into every quarter of the department, but into different parts of the province, as the numerous retainers of the chancellor, who accompany him in his extensive itineracies, were afterwards abundantly supplied, and their master also, who returned his card, in acknowledgment for a packet of books, wrapped up and presented according to the form of Chinese etiquette.

The great hall presented a novel scene that day, being crowded with gentlemen in their best attire, wearing on the tops

of their elegant caps glistening brass knobs or buttons, variegated here and there by a crystal or blue button—indicating persons of higher ranks, whose success had brought them to enjoy the consummation of a Chinese scholar's hopes, the honor and emolument of office. One of the successful aspirants, who had securely planted his feet on the first step of the "cloudy ladder," excited my sympathy. He was borne out in the arms of his friends. Supposing he had fainted from excitement and fatigue, I hastened to his side, but ascertained that he was suffering in consequence of too long abstinence from opium, the bane of his race. It was a lamentable sight, this victim of western cupidity. He is irremediably ruined, having unquestionably attained his zenith in letters, and now fast descending into a premature grave. The chancellor himself is such a slave to the habit, that he smoked even in the examination hall.

The ordeal through which the literati have just passed is trifling, compared with that which awaits the more advanced among them a few months hence, at the provincial examination, when above 10,000 are subject to such excessive excitement and fatigue, as to cause death in several cases annually, from five to ten being often found lifeless in their cells.

Opposition of the literati to Christianity.

A few refused the tracts I held out to them, a very unusual occurrence, and owing, doubtless, to the interesting fact that the chancellor, in an address to the literati assembled before him in the temple of Confucius, admonished them to beware of the corrupt religion of foreigners. This officer, the highest but one in the province, is considered the guardian and preceptor of all the literati within his jurisdiction, having under him inferior chancellors, one in each department and district, who are nominally responsible for the scholarship and good conduct of the graduates. To these he specially addressed himself, but in the hearing, and for the benefit, of all pres-

ent. After exhorting them to coöperate with the tautai, or sub-governor, (whose project for the establishment of free schools has been long before the people in proclamations that are wholly disregarded.) both by pecuniary subscription and by employing their influence with the wealthy, he pressed the subject home to them, by their regard for the doctrines of Confucius, whose tenets were in danger of being subverted by the free schools of foreigners. By promoting the establishment of free schools, he told them, they would do good to the poor, give employment to poor graduates as teachers, and counteract the efforts of foreigners to disseminate rude and outlandish customs.

Had his excellency followed up his speech with a contribution towards these schools, so necessary as antidotes to missionary virus, he would have left an influence behind him which would have been long felt. But his benevolence exhausted itself in his oration, and he had no sooner quitted the hall than the shrewdest of his audience indulged in remarks by no means complimentary to their learned chief; his address being resolved into jabber and rhodomontade, of each equal parts, to conceal his own meanness.

A needless demonstration—Example of hostile feeling.

That an officer of his rank should have judged it necessary to warn his people against Christian doctrine is highly encouraging, indicating, as it plainly does, that those in high places, and who are furthest removed from missionary influence, are not unaffected by it. That they do not regard us with favor is less a matter of regret than perfect indifference would be. Were a Celsus or a Porphyry to arise from among the Chinese literati, he would prove a coadjutor rather than an adversary to the gospel. Excitement or opposition of any kind would be most welcome at the present time, as nothing can be so much in our way as apathy, indifference and contempt. The admo-

nitions given to the graduates in the temple of Confucius to avoid Christianity, were unhappily altogether superfluous. Every aspirant for literary honors and office knows full well, that were he to embrace the gospel his prospects would be thereby entirely and forever blasted. No additional precautions are necessary.

I was the other day negotiating for a teacher. The gentleman recommended was a scholar of some distinction enjoying the dignity of Lingsang, or a member of the Board consisting of forty advanced *sui tsais*, through whom candidates are admitted to the examinations. So fearful was he of being thought a student of Christianity, that he declined engaging unless I agreed to his non-attendance at chapel on the Sabbath. To have told him that I was anxious for his conversion, and that his attendance there and at the Bible class were means to that end, would have been premature; he was therefore informed that one reason why his attendance there was indispensable, was that he might observe my errors in speech and correct them on Monday mornings. He then wished to stipulate for a small room or cupboard behind the pulpit, where he could discharge his duty without detriment to his character. We did not succeed in making an arrangement.

The Chinese language—Home via California.

It may seem strange to some that one who has been many years in China should still require the aid of a teacher; nevertheless, such is the nature of the language that the assistance of a native is constantly indispensable. I have no recollection of having seen an exaggerated account of the difficulty of acquiring either the oral or written language of China, nor is it less difficult to retain than to acquire it. Even the best educated natives are liable to forget the characters if they discontinue reading and writing for a few months, and the foreigner must labor incessantly and avail himself of the best aids, or he will retrograde rapidly, however successful he may have been in his studies.

It is not long since, that of all American missions, those on this coast were the most remote as regarded either distance or time, but now there are no stations in Asia so near Boston as ours. A common sailing vessel recently made San Francisco in thirty-four days from Shanghai, and with steam-power we must be within three weeks of the United States. I formerly told the Chinese that I came from the far west, but now, pointing to the rising sun, I say, "My home lies just across those waters."

Acknowledgment.

The liberal supply of medicines already acknowledged, kindly sent by Dr. Jayne, of Philadelphia, was almost exhausted, when my store was unexpectedly replenished by the Edinburgh Medical Missionary Society—a society of physicians that have for many years been unremitting in efforts to render the healing art an auxiliary to the missionary enterprise, and now having sent a physician to India, is on the eve of sending another to China. Besides the support of these and other medical missionaries, the society maintains a correspondence with medical missionaries throughout the world, encouraging and aiding them, and has published a variety of tracts and lectures on the subject, addressed to the profession in Great Britain.

LETTER OF MR. GODDARD.

The new chapel—Progress of translation.

Ningpo, May 4, 1851.—Since my last, we have succeeded in renting two rooms on the main street, in one of the most crowded parts of the city, and have transformed them into a hall twenty feet by forty-four, and seventeen feet high, filled with seats sufficient for 150 persons, and named it like our other chapel, "Temple of the *true God*,"—this inscription being placed over the door. It was first opened for divine service on Sabbath, March 23d, since which we have maintained both Sabbath and daily services in it. The attendance at this is larger than at any of the other chapels in the city, but is

irregular and often noisy. Still, we hope it will furnish the means of greatly extending the knowledge of the gospel.

The printing of Exodus, in an edition of 3000 copies, has been completed. The revision of Matthew has also been completed and forwarded to br. Dean, for criticisms and suggestions preparatory to final revision and publication. The revision of John is also nearly completed and Luke is just commenced. That you may better know the nature of our labors, I here send a

Journal of a week—Sunday services.

April 20. Sabbath. — Rainy and cold. At morning worship in Chinese, four natives, persons in our employ, were present. Read and explained Ex. 33 : 1--7. At 9 o'clock A. M. preached in English in the chapel of the Presbyterian mission. There were present eighteen missionaries, male and female, besides children and a few Chinese with a partial knowledge of English. Three or four other missionaries, who usually attend, were prevented to-day by ill health and the rain. The services in this chapel are conducted under the supervision of the Presbyterian mission, members of other missions preaching occasionally upon invitation.

At the close of these services went directly to our new chapel. Notwithstanding the severe rain a goodly number came in. Being wearied with the English services I made only a short address at first, after which the native assistant, Chiu, spoke at length and prayed. We then had an intermission of five minutes, that those who wished might retire. A considerable portion of those present left, after receiving tracts and portions of scripture, but others came in immediately. Rev. Mr. Quarterman, of the Presbyterian mission, returning from his chapel, called in and kindly addressed the people, while I took the place of door keeper, to seat those who came in and keep order. Notwithstanding all my efforts there was much coming and going and moving about, and some talking and smoking. Such is always the case, and we are

obliged to preach as we can in the midst of it. It is hard and disheartening, but there is no help for it yet. In the chapels that have been long established they are somewhat more orderly, but in none what would be thought *tolerable* in a Christian land. Among the Chinese there is no such custom as assembling together and sitting down quietly to listen to an address. Their assemblies are almost exclusively for theatrical exhibitions and other amusements, and those who come stand as long as they please and then crowd out, talking, laughing and shouting. Hence, in entering our chapels, they have no idea of any impropriety in pursuing the same course. After Mr. Quarterman, the assistant again spoke at length. I then addressed the people and the services were closed by prayer.

Reached home a little before 2 o'clock P. M. At half past 3 went again to the chapel accompanied by br. Lord, Dr. Macgowan taking charge of the services at the old chapel. Br. Lord first assisted in keeping order while I addressed the people, followed by remarks from the assistant and prayer. After the intermission br. Lord addressed the people and Chiu again spoke. The object of the intermission is that the services may not be too long, and gradually to habituate the people to sit till the close, instead of going out in the midst of the service as they now do. Few are now found at the close who were present at the commencement. Many, however, stay long enough to learn considerable of the gospel. The hearers are for the most part persons who have heard little or nothing of Christianity, so that we are obliged to dwell mostly on the elementary principles. We endeavor to set the truth before them in such a manner as shall be most easily understood and most likely to be appreciated, but seldom in the form of a regular sermon. We distribute a considerable number of tracts and portions of Scripture. Returned home a little before 6 o'clock, quite exhausted. Probably six or eight hundred

have to-day heard something of the gospel in this chapel. Rev. Mr. Cobbold, of the English Church Missionary Society, to-day christened two Chinese whom he regards as hopeful converts.

Daily studies and labors.

21.—Before breakfast spent an hour as usual in teaching our children, two in writing and one in arithmetic and writing. During the day they are taught in various branches of study and labor by their mother. At morning worship the same number of Chinese were present as yesterday, one of them our second native assistant, Giu. He comes daily, Sundays excepted, for instruction, and I spend half an hour or more with him immediately after breakfast. He is now reviewing the Acts of the Apostles. This morning he went over the 6th and 7th chapters, giving me a minute account of their contents without the book before him. He has been over Matthew and John with me, and has also a daily exercise with br. Lord, at whose house he lives, and assists him in the Sabbath daily services at the old chapel.

Giu's instruction finished, I went to my study to go on with my daily labor of translation, but neither of my teachers was present. Chiu was too much exhausted by his labors yesterday to come to-day. The other teacher, however, soon made his appearance and excused his tardiness by the fact of having had a large number of visitors, to congratulate his cousin on his success in obtaining the first literary degree, answering to A. B. The examination took place yesterday, and the names of the successful candidates were announced this morning. About 1600 candidates from this city and surrounding villages were examined, and the number of degrees to be conferred is limited to thirty-five. The candidates, after being enrolled, are collected in a room and shut in without books or papers, and are required each to write an essay on a subject given at the time. Their success depends on the merits of this essay. It is considered a great thing to

obtain a degree. With the assistance of this teacher went over the last chapter of John, thus finishing the first revision of a translation which I prepared some years since. This occupied my time till dinner, at 3 o'clock, after which went to the chapel and held as usual two services separated by a short intermission, at each of which both myself and Chiu addressed the people. Some 300 in all were present. In the evening, after family worship, spent an hour as usual instructing my son in grammar and Chinese.

22.—Instruction of the children and Giu as usual. Both teachers present for translation. Went over the ninth chapter of John, second revision. Having the company of some missionary friends to dinner, did not go to the chapel; Dr. Macgowan supplied my place. He usually goes twice each week unless prevented by professional duties. My health does not allow of my going every day.

23.—Went over the 10th chapter of John. Chapel services as usual. Br. J. T. Hudson, of the English Baptist mission here, called in and gave a short address. Some 200 were present.

24.—Went over the 11th chapter of John. Dr. Macgowan attended the chapel services with me. Evening—examined carefully and compared with the original and with other translations the first half of the 12th chapter of John, preparatory to going over it with the teachers to-morrow. This I always do alone between the first and second revision with the teachers.

25.—Having gone over the first half of John 12th with the teachers, commenced the first revision of Luke, to leave opportunity to go over the remaining part of John alone, before the final revision with the teachers. Other labors of the day as usual.

26.—One of my teachers absent, his wife being dangerously sick. Wishing to have both teachers present on the final revision of John, went on in Luke with the other. As we have a regular mission prayer meeting at 5 o'clock

P. M., we do not have services at the chapel on Saturday.

Character of the work—Persevering prayer.

Thus has another week hastily passed by. It may be regarded as an average specimen of our work at present. We labor in faith and hope, but are not yet permitted to see much fruit of our labors. There is nothing of enchantment or romance in our work. It is only an interminable effort to make the gospel known to these unnumbered multitudes, who do not wish to know it, and when they understand do not often prize it; but blinded by sin and Satan and not knowing what they do, often treat it with scorn, preferring to continue in sin, which they will do except the Holy Spirit awaken them and lead them to turn to the Lord. During the past week many have heard the gospel, many have received tracts or portions of Scripture, something has been done in translating the Scriptures and instructing the native assistants. We may hope that the seed thus variously scattered will not all be lost. "My word shall not return void."

It becomes us to call mightily on God for the speedy fulfilment of his promises. In one of my former journals I spoke of a fast being proclaimed among the Chinese, in time of drought, to obtain rain. The fast was continued *until there was rain*. Now, there having been unusually long continued rains, a fast is proclaimed to obtain fair weather. No one is allowed to kill or sell animal food *until there have been three fair days*. Shall the heathen fast and call on their gods until they obtain the desired good, and shall Christians be discouraged and cease to call upon the living God, so long as such multitudes continue in the road to death? Rather let them call upon God until he open the windows of heaven and pour out a blessing that there shall not be room enough to receive it.

TAVOY.

JOURNAL OF MR. BENNETT.

Visit to Monmogan—Cruel sport—Destructive fire.

Nov. 1, 1850.—Mrs. Bennett went over to Monmogan on the sea beach, some ten miles distant, in the hope of having a little rest and relaxation, and of recovering some strength to battle with the hot season, if she should live until its arrival.

2.—The whole city is engaged in the buffalo fights, one of the most stupid and senseless sports the devil eve invented. A few days since, one of the riders was so terribly gored that he died the next day, and to-day, we are told, the rider of one was taken up on the horn of the opposing beast and suspended in the air, hanging by one of his legs which was pierced. A gentleman who was present said it was one of the most horrid sights he ever saw. It is a great pity this demoralizing spectacle is not stringently prohibited. For some time previous to the display petty thieving is very common, as men, women and children, it is said, make bets on the animals in sums from six cents to hundreds of dollars.

10.—Distributed Burmese books in a village on my way in Monmogan, and had some conversation with the people. O, that the truth could find its way to their hearts! It is very easy to yield assent to what is declared of the compassion of the Redeemer, and thus often, perhaps, the truth is parried off.

Dec. 25.—Mr. and Mrs. Benjamin left this morning for Mata, she riding on horseback—a new feature of our jungle tours, and one that is feasible on many jungle paths; for on none, perhaps, where an elephant can go, is there much difficulty with a pony.

While at dinner this afternoon the cry of fire was heard, and before it had spent its rage nearly 100 houses, with the new government wharf, wood shed, &c., were consumed. Several boats lying near the wharf were destroyed, and among them two of the mission boats.

Thesaurus—Attempted suicide—Burning of a priest.

26.—Completed, yesterday, the printing of the fourth and last volume of the Karen Thesaurus, or native dictionary, thus adding another help for all who wish to learn the Karen language. Mr. Cross left to-day for Mata and I came over to Monmogan.

Ján. 3, 1851.—Had a slight attack of fever,—I hope the last for the present, having spent as much of the last two months by the sea-shore as was practicable, consistently with the necessary duties of the station, which are neither few nor small.

7.—A grown-up daughter of one of the pressmen in the office, in consequence of being crossed in her wishes, took a large dose of arsenic, but by a prompt application of the stomach pump her intended exit from the world was arrested for this time. They are all heathen, and full of this world's pleasures. This daughter is a noted dancer in the popular festivals, and has had the honor of exhibiting her agility before our highest English magistrate.

11.—This is a great day; the body of a dead priest is to be burned and all the town is in commotion. On Sunday occurred the ceremony of pulling the car in different directions by two parties, one for the burning and the other against it, a farce almost always performed at funerals, when the temple on the car over the coffin, nearly fifty feet high, came tumbling down, shattering the dead body. After a while the ruin was partially repaired and the sport went on. O, could devoted Christians in America but see the strong hold superstition and idolatry have upon this people, methinks they would be oftener remembered in fervent prayer, as well as in the benevolence of the churches. What can be more dishonoring to a righteous God, than a whole nation paying homage to graven images?

New zayat—Arrival of Messrs. Mason and Abbott.

17.—To-day the Burman boat arrived, with the paper for the Karen bible and

a portion of Mr. Mason's household effects. We are looking for his arrival with interest. It seems an era in the Tavoy mission, to have another added to our number.

19.—Capt. Sharp, the assistant commissioner, gave to-day the permission, asked some months since, for the mission to build a zayat for preaching and tract distribution on a very favorable location, at the intersection of three principal streets and a lane, constituting seven points, with a bazar on one of the corners. The site is decidedly the best in town, and I hope soon to see a zayat erected where the gospel can be daily dispensed, where scriptures and tracts can be distributed, and that much good may result from it.

27.—The steamer which arrived to-day brought br. Mason, and br. Abbott from Sandoway, who has made our coast a visit for the benefit of his health. In fact, both our brethren are far from well.

April 26.—The new zayat, just mentioned, was completed to-day. It is a plain structure of wood, fifteen by twenty feet.

27. Lord's day.—After morning worship as usual in the chapel, at 2 o'clock P. M. we assembled in the zayat, which was opened and dedicated to the work for which it was built. The native Christians and several of the heathen assembled. The meeting was commenced with singing. The first two chapters of Genesis were read, with remarks on the creation, and on the mercy of God in providing a Saviour for sinners ruined by the fall. Our ardent desires are to the Lord, that he will send some one who shall here teach and preach Jesus.

Health of Mr. Mason—Arrival of Mr. and Mrs. Thomas—The Karen bible.

28.—Br. Mason is ill, br. Cross indisposed, br. Abbott at Monmogan, and weak and useless as I am, I seem to be the only one of all our number in a working state. I really fear for Mr. Mason. His disease is the same that carried off Mrs. Mason and the second

Mrs. Judson. He once started for America in hope to get rid of it, but got no further than Calcutta. He has never been entirely free from the disease, and it is a matter of regret that he did not try the effect of a change of climate.

May 1.—Had the pleasure to welcome br. and sr. Thomas to Tavoy. They are designated to the Karen. I regret that the Burmans are still wholly neglected.

26.—Mr. Mason's health has been very poor since his return to Tavoy, and as a consequence the Karen bible has made slow progress. The first form is in type, but he has been for some days unable to look at the proof sheets. I have the means of making rapid progress with the printing, if the proof reading could be hastened. I would hope that Mr. Mason may be spared to see the work finished.

Temperature of Monmogan.

As regards the advantages of Monmogan, as a retreat for invalids, I have a statement of observations, by the thermometer, made there in December last. Our physician keeps a similar register in town, and by comparing them we are enabled to find the difference between a residence here and there. I need hardly add that December is generally the coldest month, though January will sometimes drive the thermometer as low. It is only necessary to observe the highest and lowest degrees marked.

Highest rise of the mercury in Tavoy,	96 deg.	{ difference,
Lowest fall,	" " "	54 deg. } 42 deg.
Highest rise at Monmogan,	87 "	{ difference,
Lowest fall,	64 "	23 deg.

Showing a much more equable state on the sea coast, and of course a more desirable atmosphere for invalids. Mr. Abbott has spent some time there since he came to us, and he remarked to me, the other day, that he had not been so well since he left London as now. He is far from well, nevertheless.

31.—Burman covenant meeting. An individual who was excluded some years since, has for some time been wishing to be restored to the church. And as he has given as much evidence of repentance and Christian character since his

fall as he ever gave, he was restored to the fellowship of the church. There was at this meeting a very gratifying appearance of vitality and growth in grace, in this little branch of Zion.

MAULMAIN BURMAN MISSION.

JOURNAL OF MR. WADE.

School at Obo—A cavil—Penitent backsliders—A candidate for baptism.

Feb. 28.—In company with Mrs. Wade and Miss Lillybridge, visited our native day school at Obo. Found it a more important school than I anticipated, there being between fifty and sixty pupils present,—usual attendance eighty. Quite a number were absent on account of the chicken pox. Conversed with the pupils on religious subjects and prayed with them; many adults gathered round to listen. The teacher is a disciple and prays with the pupils regularly, morning and evening, besides reading and explaining the Scriptures.

Among the listeners was one who professes to like the doctrine of Christ in every respect but one; that is, its sanction of the killing of animals for food. Many inquirers profess to be stumbled at this, but in most cases I am inclined to think they are not very sincere in urging it as an objection against Christianity, for they themselves kill animals and eat their flesh as well as we. To abstain from flesh and the taking of animal life is indeed a part of their creed, but not of their practice.

March 2. Sunday.—A full assembly—meetings interesting. Two excluded members are confessing their faults and requesting readmission to the church. One is Shway Gho, old Mah Menla's adopted son, baptized by Mr. Boardman at Tavoy. His backslidings have been great, amounting at times, as we thought, to utter apostasy, but the Lord has chastened him with afflictions, which we hope have been the means of bringing him to repentance; but the church will wait to see its fruits. One person

is asking for baptism. She will be examined this week.

4.—Visited the zayat occupied by Ko Zoothe, one of the native assistants. Found very few listeners. Two Burman priests came in and remained a short time. I spoke kindly and respectfully to them, at which they seemed pleased, and were very respectful in turn, but manifested no inclination to converse on religious subjects.

8.—Another excluded member to-day professed repentance and sought to be restored to fellowship. The applicant for baptism was examined this evening. She gave a very satisfactory account of her experience, but the church do not vote on her case till next week. It seems to be a rule with this church that application for baptism must be made three times before it is voted on.

Covenant meeting—Baptism—The body more than raiment.

12.—This evening had a covenant meeting, and a good attendance of male members; the females met in the day time with Mrs. Wade. The reading of the covenant, with the inquiries made of each individual, produced a good deal of feeling.

17.—Baptism was yesterday administered to Mah Pwen, the candidate mentioned under date of the 8th. The Lord's Supper was also administered,—number of communicants about one hundred.

April 20. Lord's day.—A large assembly; nine heathen present. In the afternoon, at 5 o'clock, Moung Po, from Tavoy, preached—a good specimen of native preaching. Text, "To make in himself of twain one new man." His subject was, the unity that should exist between the members of the church. He said, "It is not enough that you esteem each other as brethren, for brethren still have their different interests. You must be as the members of one body, all making but one new man."

22.—Three priests called, with whom I had a conversation on the subject of religion. Immediately after they were

seated they discovered the quarto Burman bible lying on my table. They admired the size of the book. On opening it they lighted on the passage, The body is more than raiment. I remarked, So our bible teaches and so common sense teaches. Men can make garments, but they cannot make a human body; the body has life and intelligence, clothes have neither. "Yes," they said, "that is very true, very good doctrine." "But," said I, "your bible, I believe, teaches a different doctrine. It teaches that a man is a man while he wears a man's garment, but becomes a priest and an object of worship, as soon as he puts on a priest's garment." "Yes," they said, "it does so;" and they endeavored at once to change the subject of conversation. I then gave them an account of the work of creation. They listened awhile with vacant attention and departed.

Another candidate for baptism—Worldly inquirers—Christian self-denial.

26.—Another applicant for baptism, Mah Bway Doke. Her husband is a disciple employed in the printing office. She appears promising.

29.—The three priests mentioned above called again, and a young man with them; he, also, had called before and I had seen them at the zayat. All four are from Burmah proper. They had made up their minds to enter this religion at once if sufficient inducements were offered them. The priests wanted possoes at once, as their yellow cloth was not suited to the Christian religion. As the teacher wanted them to become disciples, they said, he would no doubt furnish them with the proper dress. I told them that the color or fashion of dress had nothing to do with the religion of Christ, and that we had no wish to increase the number of disciples by hire. If they received the gospel it was their own benefit; if they rejected it the sin and ruin would be their own. We could offer no one any worldly inducement to join us, or receive any one who offered himself unless he should give satisfactory

evidence of a change of heart. They evidently went away disappointed. They had hoped they would find the Christian religion more productive of the good things of the present life than their own.

May 11.—Mah Bway Doke was baptized. One of the disciples told me that when he called on Ko Myat Kyau (the poor old blind native preacher, who was struck off the list of assistants about a year ago,) with the paper for the monthly subscription, which each church member voluntarily makes for the support of native preaching in the town and surrounding country, his wife objected to his giving any thing on account of their poverty. "Ah, wife," he replied, "you may retrench the expense of my daily food, but while we have anything left I cannot be denied the pleasure of aiding the work of preaching the gospel."

ASSAM.

JOURNAL OF MR. WHITING.

Social and religious enjoyments.

Permit me, as a means of relief from the monotony and fatigue of river travelling in Asia, to note down a kind of journal of events and feelings as they have occurred.

Gowahatti, April 30.—The view from br. Danforth's house commands the river for several miles. For some days I have watched the boats coming up, hoping to have the pleasure of soon welcoming the Cutters and Bronsons. As we were sitting down to breakfast I saw several boats coming round a point six miles distant, but did not think of them again till one of the native boys ran in exclaiming, "The sahibs have come." We all ran out into the veranda, and to our surprise found the boats nearly opposite, a breeze having sprung up while we were at the table; our brethren were thus able to take us by surprise.

May 2.—Last evening we had a most interesting season of prayer. Br.

Bronson took the lead in making remarks, and was followed by all the others. James and Lucien also said a few words, expressing their interest in the religious condition of their country. We were very much refreshed by the presence of the COMFORTER.

5.—Yesterday I preached in the morning on the events connected with the last supper of our Lord with his disciples. After the sermon we observed the communion and had a blessing from heaven. In the afternoon br. Bronson preached in Assamese and in the evening in English.

An English gentleman has kindly offered me the use of a small boat to Nowgong, free of expense. The magistrate has also furnished me with another small boat for baggage. I am thus well supplied and my cares removed; I had been in search of boats for several days without success.

Voyage up the Brahmaputra.

6.—At 4 o'clock, P. M., left Gowahatti and proceeded up the river about three miles. We are now at anchor in a cove, free from the current and not exposed to the storm which is sweeping furiously over us. We feel happy in our little boat, and are anxious to reach our home at Sibsagor.

7.—Proceeded up the river very successfully till about 2 o'clock, by pulling along the side of a sand bank. The current then became so very rapid, the banks above us, also, continually falling, that we were compelled to retreat, and at dark we anchored about a mile above the place we left in the morning. Our baggage boat was nearly upset, endangering the lives of seven persons.

8.—This forenoon was consumed in passing a ledge of rocks, round which the water poured furiously, seeming to threaten with destruction any who ventured into it. We are this evening still in sight of Gowahatti, distant perhaps seven miles.

9.—At 12 o'clock crossed the Great River and entered the Kulluny, a narrow but rapid branch of the Brahmaputra.

Have anchored with a dense jung'e about us.

10.—Anchored at half past 3 o'clock near a baboo's residence, where we shall spend the Sabbath. Soon after our arrival the baboo came and paid his salaam, and has sent us a bowl of milk.

11.—The baboo sent us another bowl of milk this morning, and in return I sent him two copies of the Orunodoi, our Assamese newspaper. We have remained here very quietly during the day. The heat has been intense, but we are thankful that we are not in the jungle.

A pleasant meeting and happy Sabbath—Again on the waters.

15.—We hope to reach Nowgong tomorrow about noon. By land we are distant only two hours' walk. The boys from the orphan institution have been down to-day to welcome back their teacher. Letters from the Stoddards and br. Däuble have been received, welcoming us to their hearts and homes.

16.—Arrived at Nowgong at half past 11 o'clock and were soon joined by br. Stoddard, who conducted us to the mission premises. We have all been very happy, in the consciousness of a union of soul with our associates in the missionary field.

18.—Had an interesting prayer meeting last evening. To-day have had services in English and Assamese. I preached in the morning,—subject, the Christian's transformation. Br. Bronson preached in Assamese at 4 o'clock, and the communion in Assamese and English, was observed at 7 o'clock. Thus has passed another happy Sabbath day.

21.—Having bade adieu to our friends at Nowgong, we came on board at 10 o'clock last evening, and at daybreak this morning our boats again started. We feel now almost home. Our next stopping place will be Sibsagor. Brn. Stoddard and Däuble are accompanying us. One is with us to-day, the other will be to-morrow, thus giving them an opportunity to visit the Cutters on alternate days.

Death of a boatman—Slow progress.

23.—One of my boatmen died of cholera at 8 o'clock this morning. He was buried by his companions (mussulmans) with much respect. We all felt sad, as the poor fellow had probably never heard of Jesus Christ. Of course he could understand nothing that we might say. We used all the efforts in our power to save his life, but all was of no avail. We are forcibly reminded that we are now in a land of perils and exposures. Our lives are in the hand of God and at his disposal. But I have had the settled conviction, ever since I left Boston, that we should reach our home in safety. Too many prayers have been offered in our behalf for me to feel much apprehension for our personal safety.

25.—Have remained at anchor all day, though the dense jungle and its unhealthy odor almost persuaded us to go on. Br. Stoddard read a sermon on br. Cutter's boat at 11 o'clock, br. Däuble preached to the boatmen at 6 o'clock, and after tea a prayer meeting was held in our boat.

26.—Reached the upper mouth of the Kulluny about 2 o'clock. Our brethren who had been visiting us then left. A fine breeze was blowing from the south. We hoisted sail and had a fine run up the river until dark. Anchored at a Meri village; br. Cutter spent part of the evening talking with the natives.

27.—We have had a fine breeze most of the day. The wind died away towards 5 o'clock and the boatmen got out their towing lines again. When passing a sharp point in the river where the current ran furiously, our boat came round broadside to the current, the towing line broke, and away we went down the stream. Just then a breeze sprung up and sail was made, but we were thirty minutes regaining what we lost in five.

28.—Soon after we had retired last night the boatmen awoke us, saying the water was carrying away the bank where our boats were fastened. A large portion of the bank was swept away. Owing to the dense jungle with which the banks

are covered, our locomotive power to-day has been as follows. Three boatmen, with a rope about twenty yards long, paddle up the river to the extent of the rope's length; the line is then made fast to a tree or clump of grass and the boat is pulled up to that point; the rope is again carried forward and the same process repeated. The heat and the noise of the boatmen, the effluvia of the jungle and lack of exercise, have made it a very uncomfortable day.

31.—The last two days we have been in a quiet stream running parallel with the great river, and are now anchored by a sand bank where we shall spend the Sabbath.

June 2.—Having a bad cold I was unable to preach yesterday. Br. Cutter read a sermon. In the afternoon he held a short meeting with the boatmen, and in the evening we had a season of prayer in our boat. The water has been rising rapidly the last twenty-four hours and the sand banks are mostly covered. Hence our progress has been very slow.

Nidhi Levi—Good news—Discouragements of the way.

Nidhi Levi came down this afternoon to meet Mr. and Mrs. Cutter, and to get strength by breathing a few days the invigorating air of the Brahmaputra. He brought letters from the Browns. We are rejoiced to learn that several are inquiring what they shall do to be saved. How cheering to our feelings would be a revival of God's work at our entrance upon the labors to which we have been called. We have had this evening a season of prayer in br. Cutter's boat. Nidhi was present and took part in the services. He is a very interesting man and of much promise, but we fear his earthly journey will not extend much further. Disease is working on his body and his strength is wasting away. May the Lord remember our interesting field of labor, and in due time raise up for this people an efficient native ministry.

6.—Entered the Dekho about 1 o'clock P. M., and are now in a quiet stream. During the forenoon we had a hard con-

test with rapids and fallen trees. For the last two days the current was very strong and many of the boatmen blistered their hands tugging against it. Yesterday they became impatient and refused to work. We remained at anchor most of the day, much to our annoyance, for the heat was almost intolerable and the mosquitoes numerous beyond conception.

Sibsagor is now by land distant only twelve miles. We shall go as far as possible by the river to-morrow, and early Sunday morning take an elephant and enjoy worship with our brother and sister Brown.

Happy arrival—Prospects.

7.—Came to anchor last night at a Meri village, where we found letters waiting our arrival. Learned, to our regret, that Batiram, after waiting here several days for us, returned yesterday to Sibsagor.

June 12.—I have now the pleasure of addressing you from my own house and study, though it is far from being a quiet one, just now, as several men are at work repairing it, and a score of beggars importuning for a few pice.

On the afternoon of the 7th br. Brown, feeling somewhat anxious about us, sent Batiram again to look out for us. He met us about 3 o'clock. We sent off letters early in the morning by a runner, and received replies at 4 P. M. Br. Brown met us at 7 o'clock, one day's journey from Sibsagor by water, but only seven miles by land. With him came a crowd of natives to welcome Mrs. Cutter, and to see the new "sahib," and "mem sahib." Some climbed trees to get the first sight of the boats. By the kindness of an English officer elephants were furnished us to ride up in the evening. After tea we set out, escorted by a large party of natives, and arrived at br. Brown's about 10 o'clock.

Early on Monday we took possession of the dwelling fitted up for our use. It is an old house, but I think we shall be quite comfortable in it, and we are quite happy. We have now arrived at our

post and the field is open for action. Here we are to wear out our strength, and probably our lives. How many suns will roll over us is to us unknown, but the desire of our hearts is to give our lives for the salvation of this people. We are not dazzled by the faint light which is beginning to shine on Assam. We look not for days of ease and strength. We can see clearly enough that our work is hard and our prospect of present success exceedingly limited. But what is that to us? Our commission is given without any conditions expressed. We are to attack, and repeat the assault, but never to retreat.

How often are the words on my lips, "Let the people praise thee, O God! let all the people praise thee." For "*then shall the earth yield her increase.*" O, for that increase in Assam!

SOUTH EASTERN FRANCE.

LETTER OF DR. DEVAN.

Continued prosperity.

Lyons, Aug. 23, 1851.—The work at Lyons prospers notwithstanding all opposition. Last week I was called to Ause to baptize a man. A Christian brother from a neighboring town was present who, after listening to the confession of faith by the candidate, begged that he also might be heard. The brethren knew him well and gladly recommended that he should be received. Accordingly I had the privilege of baptizing the two, who proceeded on their way homeward full of joy.

A few days ago I was permitted to baptize four at Lyons. Next Lord's day I expect the privilege of baptizing two more, and at least one more on the next succeeding Lord's day. A peculiarity in this work is that a very large proportion of the members are females, larger, it seems to me, than in America.

Our congregation sensibly increases and I have been obliged to order more benches. I now have seats for as many

as my little chapel will hold, about 100. The people contribute about 150 francs per annum toward the expenses, and I trust will be able to increase the amount.

I enclose extracts from the journals of two native assistants for the month of July.

From the Journal of C. Geyer, Pastor at St. Etienne.

During the second week of this month we made a new arrangement of our evening meetings, and organized others in addition to those we have held. A meeting of us who are engaged as workmen in the Lord's vineyard is to be held every Thursday in the afternoon, in order to pray the Lord of the harvest that he will bless our labors; and also to make our arrangements together, so that if there be a person whom one of us cannot visit another may go, and in this way our conscience may be clear in the sight of God. Monday morning at 8 o'clock we meet together to divide our work, so that we may not spend our time uselessly in two or three visiting the same persons, for the time is short. Monday evening we have our usual meeting at the house of br. S. at Polignais. Tuesday evening we have a meeting at the house of br. C. in the commune of Valbenoit. This meeting seems to be blessed of the Lord, for there are several persons who are inquiring seriously into the great subject of the soul's salvation, and we hope that the Lord will there give us some souls for his name's sake. Wednesday, public meeting at the chapel. Thursday evening is free in order to attend to church business. Friday evening, a meeting at the house of br. B., where twenty persons or more listen with respect and attention. It is in the commune of Montiau, so that by this arrangement we complete a circle around the whole city of St. Etienne. Saturday, we have a public meeting to read and meditate the good word of our God. This meeting is at 8 o'clock in the evening. These are our weekly exercises. May the Lord bless them abundantly!

During this same week (the second of the month,) a persecution has commenced against our beloved sister P. She is treated with all manner of ridicule, but this appears only to render her the more firm in the cause of our Saviour Jesus Christ. One of the daughters has been threatened with loss of work, if she continues to frequent our meetings, on account of which she has for the present abandoned us, choosing to please man rather than God. She has been told that it would be better to lead a dissolute life than to frequent Protestant assemblies. Others who attend our meetings are persecuted also, although we have no reason to think them converted to the Lord. And yet, one look of faith suffices for the soul's salvation.

July 27. Sunday.—We assembled at the water's edge, to bury by baptism with Jesus Christ our Saviour two brethren. Never was I more favored than on this occasion, for I had the inexpressible privilege of announcing Christ the Saviour to about twenty persons, who listened with respect and deep attention for an hour and a half. We left the water side full of joy. On the same day we excluded from the church M. M. and his wife, for since they were suspended from the communion we have seen no signs of repentance. May the Lord bring low their pride and make them walk in the simplicity of the word.

From the Journal of A. Berthond, evangelist, at Ause.

July 13. Sunday.—To-day our meetings were thinly attended, because it is now the harvest season, and the poor unconverted people work on Sunday as well as on the week days. During the evening I visited a sick friend with whom all the brethren and sisters had met for prayer. I learned that during the day the vicar of Ause had visited her, profiting by the absence of her husband who had already forbidden him the house, and had been doing his utmost to efface the good impressions which had been left upon her mind by the word of God. He told her he should like to have

a conversation with me, in order to prove to me that I was in error and that I was deceiving others. The invalid promised that I would meet him at her house at 7 o'clock the following morning.

Discussion with the vicar.

14.—Before the hour named I arrived at the house of our sick friend. A few minutes past seven the vicar entered and asked for a discussion with me. I proposed bowing ourselves in prayer before the Lord before commencing. He replied that that was useless. I told him I would enter into no discussion of the kind without so doing. He left me immediately and went out, saying he was going to bring with him some Catholics. A few moments after he entered with his valiant companions, one an attorney of the place, and the other a person whom I did not know. We all sat down, and the vicar, with an air of authority, began to question me like a police officer. He asked me who I was, what I came there for, and what ecclesiastical dignitary had sent me. I answered that I was not bound to answer him any of these questions, excepting that I preached the gospel of our Lord Jesus Christ. He replied that the gospel was too elastic [uncertain] to suffice for salvation, and that traditions, which were invaluable, ought to be received with more respect than the holy Scriptures. It would be too long to tell you the whole of our conversation. Suffice it to say, that to what I proved from the bible they could answer only by invectives and horrible blasphemies. The vicar next attacked me on the subject of baptism. The following is a part of our conversation on that subject.

V. Well, I acknowledge you do well to baptize those who believe, for so the bible teaches; but in this way original sin rests upon the child during all the time that you are waiting for this faith to arrive. Instead of this, we baptize the child at its birth, thus cleansing it from the guilt of its original sin, which cannot be washed away except by baptism; while you expose your children to eternal

perdition if they should die before receiving baptism.

B. It is written, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. And it is also written, The blood of Jesus Christ cleanseth from all sin.

V. How can the blood of Christ wash away all sin? seeing that it is 1800 years since that blood flowed from the height of the cross to the earth, the which drinking it in necessarily absorbed it all. And, moreover, how can we put ourselves under the cross to be washed in that same blood? It is impossible. The sacrament of penitence [penance] was established to effect this.

B. The Lord has established but two sacraments, baptism and the Supper.

V. Yes; but the church has the power which her Master has given her,—the power to add such institutions as she will; for he says, Whoever hears you hears me. I suppose you do not believe this doctrine either.

B. I believe neither in your church nor in your saints. I believe nothing but what Christ himself teaches in his word.

V. O, then, if that be true, you are indeed unhappy.

B. Happier far, sir, than yourself, for the word declares that whoever believes on the Son of God has eternal life.

V. O, your Son of God, your Son of God! What do you do, then, with good works?

B. Good works are fruits of faith, and therefore should be brought in thankfulness for a salvation without money and without price.

V. O, then, give me this faith, I pray you.

B. Who am I, to do this thing? I cannot give you this faith. It is a gift of God. (I then read to him Eph. 2: 7-10, at which he paused in silence.)

V. You just said that Christ instituted but two ordinances or sacraments, baptism and the Lord's Supper. Who, then, I beg to know, instituted the sacrament of penitence?

B. Yourselves, sir.

V. You take the word of God as your only rule, but I tell you that it is not sufficient. It makes the same things appear to us sometimes round and sometimes square. How, then, can it aid us in forming a judgment?

B. Because you read without faith. Read, I pray you, this holy book in a prayerful spirit, and all these apparent deformities will quickly disappear.

The attorney, with an ironical air, said, "According to that, none can be saved who do not read the bible. What, then, will be become of those who cannot read?"

B. It is written, He that hath ears to hear, let him hear.

Effect of the discussion.

This discussion lasted about an hour and a half, and at length my opponents left me alone on the field. And it would seem that this affair, which I was far from seeking, has had a good effect upon several, who have been afraid, hitherto, to pronounce themselves openly in favor of the gospel. Our discussion was held in a room on the ground floor, and the door being open, quite a crowd of persons collected at the entrance to hear the result. Several of them were ready, had they seen me waver, to come to my aid. One of them afterward told me that the man who came in with the vicar, and whom I did not know, was one of the worst men in the place and did great injustice to all who dealt with him; nevertheless, as he is a *good Romanist*, the vicar chose him on this occasion as his aid-de-camp. Ause is a small village, and the news of our discussion was quickly spread throughout the whole community, so that several doors have been opened to me which heretofore have been entirely closed.

I should have mentioned that, at the commencement of our conversation, the vicar told me that as he was an officer in the holy Roman Catholic Apostolic church, I ought to humble myself before him. I told him that in matters of religion I acknowledged no Head but

Christ; at which he seemed much offended. This sketch will suffice as a specimen of our discussion. The Lord, I think, has owned it to the bringing forward of our doctrines, and I hope good results will follow.

LETTER OF MRS. DEVAN.

A converted Romish Priest.

Dr. Devan, for the benefit of his health, which had been a little depressed by labor and excitement, made an excursion to London early in September, hoping to meet the Foreign Secretary there, but found that he had not returned from the continent. In a note addressed to Dr. Peck, after mentioning that he baptized eleven persons in the month of August, and that ten others waited to offer themselves for the rite on his return, he adds: "About ten days ago a young man was baptized at St. Etienne, a Prussian by birth, said to be pretty well educated. His French is not yet very good, German being his native tongue. He is unmarried, about twenty-five years of age, and is said to have superior gifts for the ministry, but of this I cannot judge till I have seen him." He also mentions two interviews with a converted Roman Catholic priest, a more particular account of which is given in a letter from Mrs. Devan.

Lyons, Sept. 5, 1851.—Yesterday afternoon, while at dinner, we were told that a priest in full costume wished to see Dr. Devan, and that upon hearing he was at table had proposed taking a walk in the garden until he should be at leisure. The domestic who brought us word looked wonderfully alarmed at the strange visitor, for she knew that we had been persecuted by the Romish fraternity; and I cannot say that I was wholly free from apprehension. Dr. D. immediately went into the garden and conducted his visitor into an adjoining apartment, and as I heard an earnest conversation going on, of which the words were not distinguishable, an oppressive feeling of danger stole over me so that I found myself trembling violently. Then this thought came to me with great force: Priest though he

be, and inclined to persecute us as he may be, is he not in the Lord's hand? I inwardly prayed that even if he had come as a persecutor, he might go away a brother in the Lord. At this instant Dr. D. opened the door and said, "Come in and talk to this man; I believe him to be a true Christian." You may imagine the revolution in my feelings, when I saw before me a man in priest's costume talking of Jesus and his great salvation. And while he partly drew aside the veil that hides the deep corruption of the apostate church, the feeling constantly arose, Who shall limit the Lord of Hosts?

History of Father L.

This man is from La Haute Bretagne. From his extreme youth he was destined to orders in the Romish church. But he commenced his studies under a teacher who allowed free discussion among his pupils, and gave them leave to read the Romish version of the bible. This pupil is evidently a man of deep thought and much study. He attached himself to the sacred word and made it the man of his counsel night and day. Still he continued in the dark till one Christmas night, about four years ago, when it was his duty to perform midnight mass in public. After his congregation had been dismissed he remained alone and a deep melancholy stole over him. The oft-repeated and still unanswered question returned, How can unjust man be just before God? His sins were arrayed before him, taking from him the righteousness of the law and showing him condemned before his Judge. A gleam of light from the Throne shot across his saddened spirit. He exclaimed: "But Christ is there. He bore my sentence of condemnation, and I bear his righteousness. I am, therefore, a free man in Christ." Peace came into his soul, and he remained by the altar all night in prayer. As a necessary consequence the style of his preaching changed. It was all "faith in Christ," and this did not suit his superiors. He was sent from city to city, from university to university,

every where complained of as “preaching just like the Protestants.”

Character and effect of his preaching.

At length he went to Paris, and there he taught the self-same doctrines. He is evidently a man of talents and learning, and being thrown into the society of infidels, he tried the force of reasoning to prove to them their error, but this was unavailing. As a last resource he lent them his testament, begging them, when too dispirited to find pleasure at the theatre or in the dance, to shut the door of their room upon themselves and the bible, and there study its sacred pages. In this way, he assured us, he had been the means of converting several. A poor nun came to confess to him. She told him of her sins and all her anxiety of mind. As usual, he lent her his bible. A few days after she returned, with clasped hands and streaming eyes, exclaiming, “Father L., I have found him!” “Whom, my sister?” “The one that bore my sins! If the great God was made a curse for me, the malediction is abolished. Now what shall I do, not to be saved, but to show my love to my Saviour?” “Come out of your convent, since you are not happy in it, and with your fortune establish an orphan asylum.” She did so, and the school is now in operation at Paris, but under Romanist influence.

After one of his sermons in a Romish seminary where he was a professor,* another professor attacked his doctrines. The matter was argued and the superior decided in favor of Father L., when he in turn attacked his opponent with the question, “Is there salvation out of Christ?” “Yes,” exclaimed the other, “the pagan world, if they follow the light of nature, are saved.” “To prove that,” replied L., “you must burn the bible and burn the fathers of the church, for they all say the contrary.” “Agreed,” returned the other; “burn the bible if you will, and burn tradition, provided the Protestants are not in the right and the Roman church stands.”

His rebuke of Mariolatry—Present views.

A few days afterward, as he was walking with another priest belonging to the university, his companion turned the conversation upon the Virgin Mary, exclaiming, “As for me, I never pray to God, for he is *too wicked!* I pray to the Virgin, because all I ask she gives me.” This disgusted and horrified our friend, who was never a worshipper of Mary, and his disgust was increased at the fête of the Virgin. In the chapel of the seminary the image of Mary, decked with flowers, lace and ribbons, was placed on the altar, and a priest standing beside it preached upon her divinity, saying that God the Father had despoiled himself of the attribute of mercy to give it to Mary, reserving to himself justice alone. After this each professor and student in turn took a lighted taper, and prostrating himself before the statue used this formula: “O, Mary, I dedicate myself, body and soul, to thee, now and forever, to do whatever thy good will directs me.” When it came to L.’s turn he would not stir from his seat. The superior nodded to him to fulfil his duty, but in vain. He turned his back to the statue and so remained. Matters had now reached a crisis. He had to leave the seminary.

He soon after fell in with some evangelical Protestants near Nismes, who advised him to abandon his profession as a priest. For that purpose he came to Lyons, had conversations with the evangelical pastor, and was about to enter their service. Meanwhile he heard that Dr. Devan had been a missionary to China, and thinking that he was probably a converted Romanist called upon him. He professes entire accordance with our views upon baptism, saying that infant baptism is a relic of Romish error, and that Protestants can never say they are emancipated from tradition while they maintain this. After a long conversation with him, Dr. D. invited him to remain at family worship and then go with him to our evening meeting at the chapel. He readily con-

* Of Exegesis, Dr. D. suggests.

sented, but when the members of the church who had collected about the door saw a priest coming in, consternation seized them all and they hastily dispersed, casting many a woe-begone look toward the man in the long robe, which is to

them a sign of evil omen. May the Lord grant that their fears of him prove unfounded, and that, like Paul, he may be a chosen instrument of much good in this great city which is almost "wholly given to idolatry."

MISCELLANY.

SOUTH AFRICA.

We gave in a previous number (*Magazine* for June, p. 182,) a partial sketch of the stations of the London Missionary Society in South Africa, exhibiting them in a state of prosperity and hope. It was our intention to complete the survey and to notice in the same connection the stations of the Wesleyan Missionary Society, the Moravians and others, all centres of light and beacons of future good for that country, but the calamitous tidings of a war with the Caffres cast a cloud over the prospect which has grown continually more dense.

Of the origin and causes of this war we cannot particularly speak. The Caffres may have given some ground for the charges of treachery and bad neighborhood, which have been freely vented against them, but these accusations come from men whose greediness to extend their possessions at the expense of the ruder people around them, unavoidably provokes suspicion that their concern for peace and good faith is not of the soundest quality. From the testimony of missionaries and others, whose motives will not be impeached by any candid persons, it is clear that the British authorities at the Cape have not only treated the Caffres with great harshness in respect to lands the right to which is disputed, but have trespassed upon their acknowledged territories, and attempted a control over their chiefs, submission to which would be a virtual surrender of their independence. They are a brave,

high-spirited people, showing an energy and an aptitude for improvement unequalled among African tribes, and which seemed to give promise of the best results whenever Christianity should once take root among them. The very qualities which have appeared discouraging to the missionaries, their impatience of restraint and tenacious adherence to their own customs, are, after all, symptoms of a character that under Christian influences might be expected to form a noble people. Accordingly, those who labored among them were greatly attached to their work, and were rejoicing in the prospect of increased success, when the war suspended their exertions.

The war has proved more general and destructive than was at all anticipated. Other tribes have made common cause with the Caffres. Late intelligence represents the colonial forces as baffled and compelled to act on the defensive, while the enemy ravages the country. It is intimated that the Boors are likely to join in the revolt.

The natural consequence is a general interruption of missionary labor, the laying waste of stations, the dispersion of churches and schools, the present, if not permanent, abandonment of a work that has tasked the benevolence of British Christians and the self-denying energy of excellent missionaries for fifty years. The future is dark. The colonists threaten the extermination of the native tribes, and it is clear that unless the present struggle is arrested such a result

can scarcely be averted. Rev. J. J. Freeman,* late Secretary of the London Missionary Society, at the last Annual Meeting told a sad story of the spirit in which the governor of the colony had behaved towards the natives,—of the violation of treaties, the exaction of treaties of cession by threats of violence, and other conduct, such as the strong have in all ages been too ready to show towards the weak, but which is odious in a professedly Christian nation. “There is no alternative,” he said, “between doing justice to the native tribes on the one hand, and exterminating them on the other.” If justice is done, it will be among the first instances of it between colonists and aborigines. If the alternative is chosen, and those rising races are to be swept from the face of the earth, the victory will be a dear one, not to be envied now or hereafter.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The Annual Meeting of the Board was held at Portland, Me., commencing Sept. 9, an unusually large number being in attendance. The Treasurer’s Report showed the expenses of the last year to have been \$284,830.56, and the receipts \$274,902.21, leaving, with the debt reported last year, a balance against the Board of \$43,999.40. The annual sermon was preached by Rev. David H. Riddle, D. D., of Pittsburgh, Pa.

The most engrossing subject considered at the meeting was the state and wants of the mission among the Armenians in Turkey. In view of all the success that has attended it, and the great demand for additional laborers, the Prudential Committee were authorized to reinforce the mission to the extent of its present wants—twelve missionary families. At the same time pledges to a considerable amount were made for the extinction of

the debt. Special reports were also made on the “Progressive Nature of Missions,” and the “Missionary Responsibility of Pastors.”

The exercises were of a highly interesting character, and the spirit that reigned was auspicious of increased prosperity to the cause. The following is an abstract of the reports from some of the most important missions:—

Mission to the Zulus of South Africa.

(11 stations, and 6 out-stations: 14 missionaries—1 a physician, 1 male and 16 female assistant missionaries, 3 native helpers;—total, 34.)

Mr. Bryant died on the 23d of December. Three missionaries and their wives have joined the mission during the year. At nine of the stations there are churches, to which 36 new members were added. Considerable knowledge of the Gospel has in various ways been imparted to the people. There is too much reason to apprehend some difficulty from the conflicting interests of the natives and the colonists. Nearly 400,000 pages were printed in the Zulu language. Education, however, is yet in its inception.

Mission to the Armenians.

(6 stations, and 10 out-stations; 17 missionaries, 19 female assistant missionaries, 7 native preachers, 13 native helpers;—total, 56.)

Mr. Ladd is expected to remove from Brusa to Constantinople, partly that he may preach to the Greek congregation in that city. A native pastor is to preside over the church at Brusa. The death of Dr. Smith at Aintab, and of Mrs. Hamlin of the Constantinople station, has been a severe and afflictive dispensation.

Three new churches have been organized, making ten in all. The whole number of church members is 229. The progress of the reformation has been remarkable at Aintab. The Protestants enrolled at that place, male and female, are 533, and the congregation is very large.

The two seminaries at Constantinople, for males and females, contain each about 25 scholars, and there are five small free schools for Protestant children. More than 2,750,000 pages were printed during the year, in Armenian, Armeno-Turkish, and Hebrew-Spanish.

Mission to Syria.

(4 stations, and 3 out-stations; 7 missionaries—one a physician—1 physician, 1 printer, 11 female assistant missionaries, 2 native preachers, 2 native helpers;—total, 24.)

Mosul is erected into a new mission. The only church yet organized in the

*In the recent death of this excellent man, the cause of missions has lost an able servant, and the tribes of South Africa an earnest and intelligent advocate.

mission is at Beirut. Another is about being formed at Hasbeiya.

The Seminary at Abeih contains 19 students, and the female boarding-school at Beirut, 17. The pupils in the Seminary are Druzes, Greeks, Maronites, Greek Catholics, and Protestants, yet all dwell, eat, study, and worship together in much harmony. The new Arabic translation of the Scriptures is making progress. The printing amounted to nearly a million of pages.

Mission to the Nestorians.

(3 stations; 6 missionaries—one a physician, 1 printer, 9 female assistant missionaries, 5 native preachers, 8 native helpers;—total, 29.)

A plan has been devised for speedily evangelizing the 40,000 Mountain Nestorians in Koordistan, should such be the Divine will. It involves the establishment of a new station at Gawar, 70 miles westward of Oroomiah, and an annual addition to the expenses of the mission of about 4,000 dollars.

The Nestorians make zealous, self-denying and efficient propagators of Gospel truth, and appear to take a deep interest in the conversion of erring souls to Christ. Several interesting tours were made into the Mountains. The Seminary for males has 44 scholars, and that for females 30; and 45 free village schools contain 870 pupils. Both seminaries have been blessed, as heretofore, with a gracious outpouring of the Holy Spirit.

Bombay Mission.

(3 stations; 5 missionaries, 4 female assistant missionaries, 2 native helpers;—total, 11.)

Bombay has a population of more than half a million of souls. The printing amounted to 13,724,000 pages. Only imperfect reports have been received of the schools. Two native converts were admitted to the church.

Ahmednuggur Mission.

(3 stations, and 3 out-stations; 6 missionaries, 6 female assistant missionaries, 2 native preachers, 12 native helpers;—total, 26.)

Not far from a thousand children are under instruction. Nine persons were admitted to the churches, which now contain 125 members. Other hopeful converts are desiring admission to the church, and many others have professed to renounce their idolatry, and seek for the way of life. The field is one of the best in India.

Madras Mission.

(5 stations; 4 missionaries—one a physician, 1 printer, 4 female assistant missionaries, 10 native helpers;—total, 19.)

Mr. Scudder (the son) has formed a new station at Arcot, in the interior, and he is the only missionary in all the vast

country between Madras and Bangalore, a region full of cities, towns, villages and hamlets. A new missionary has been appointed to be associated with him at this station. Ten hopefully converted natives have been added to the church. The schools contain nearly 600 pupils, and more than two-thirds of the expense is borne by English residents. The printing establishment has been actively employed; the printing amounting to 22,400,000 pages. Madras is larger than Bombay, containing between six and seven hundred thousand inhabitants.

Madura Mission.

(9 stations, and 2 out-stations; 10 missionaries, 1 physician, 10 female assistant missionaries, 17 native assistants, not including 54 catechists and readers connected with village congregations;—total, 38.)

The mission thankfully acknowledges the gentler influences of the Spirit as enjoyed at most of the stations. Hence the orderly walk of the church members, and the hopeful conversion of some to God. A new church has been organized at Periacoolum, making nine churches in the mission. Forty were added the past year, and the present number of members is 235. The village congregations are 71, with 2,471 registered members, 54 schools, and 712 scholars. The whole number of free schools supported by the mission is 75, with 1,283 scholars. There is a seminary, containing 28 scholars, and in four other boarding-schools there are 93 more. The general aspects of this mission are, on the whole, quite encouraging.

Ceylon Mission.

(8 stations, and 5 out-stations; 10 missionaries, 1 male assistant missionary, 1 physician, 1 printer, 10 female assistant missionaries, 2 native preachers, 32 native helpers;—total, 57.)

The churches contain 375 members. Thirty-three were added during the year. The Native Evangelical Society supports home missionaries on the Island of Velany, and four of the additions to the church were the fruits of these labors. The receipts were \$275. The 77 free schools supported by the mission, contain about 3,500 pupils, more than half of whose teachers are church members. In addition to these, there are 15 English schools, with 500 pupils. The seminary at Batticotta contains 108 scholars. The female seminary at Oodooville contains 93 pupils. In both seminaries there has been a season of increased religious interest. The issues from the press were 6,227,800 pages.

Canton Mission.

(1 station; 2 missionaries—one a physician, 2 male assistant missionaries, 3

female assistant missionaries, 2 native helpers;—total, 9.)

This mission has been afflicted by the decease of Mr. J. G. Bridgman, one of its members. There is an increase in the amount of preaching, in which service the native helpers render considerable aid. The amount of printing in Chinese is not distinctly reported. Dr. Bridgman continues his residence at Shanghai as one of a committee for making a new translation of the Bible. Mrs. Bridgman has here a small boarding-school under her care. Dr. Ball has another at Canton.

Amoy Mission.

(1 station; 2 missionaries, 2 female assistant missionaries;—total, 5.)

There have been two regular preaching services. The meetings at other times in the week continue much as heretofore. Eight Chinese were admitted to the church, and six others have applied for the same privilege, some of whom are regarded as hopeful candidates.

Fuh-chau Mission.

(1 station; 5 missionaries, 5 female assistant missionaries;—total, 10.)

Mr. Richards, a promising member of the mission, was called to his rest June 5th. The location of the missionaries is favorable to their usefulness. Each one has his place for stated preaching, and the prospects of the mission are good. Three schools contain 42 pupils.

Sandwich Islands Mission.

(19 stations, and 3 out-stations; 25 missionaries—one a physician, 3 physicians, 6 male assistant missionaries, 35 female assistant missionaries, 3 native pastors, and 5 licensed preachers;—total, 77.)

Somewhat more than one-third of the members of this mission now sustain it in the relation of "Corresponding Members," being partially released from their connection with the Board.

The whole expenditure at the Islands for schools, in the year 1850, was \$43,146. The number of common schools was 543, and the number of pupils, 15,308. Of these schools, 441 were Protestant, with 12,949 pupils, and 102 Papal, with 2,359 pupils. There are a dozen or more select schools, with five or six hundred pupils. Two of these schools are supported by the Board. Incipient measures have been taken for converting the school for missionaries' children at Panahou into a *Collegiate Institution*, for the general benefit of that part of the world.

No report has yet been received of the number of persons received into the churches in 1850. The number, in the previous year, was probably about a thousand. The whole number in regular standing in July, 1850, was 21,738. The

number received from the beginning, was 38,296. Revivals of religion are reported at seven of the stations. The amount contributed for religious objects by the native churches, *in cash*, in the year ending with May last, was \$15,965; besides considerable efforts put forth in different islands in repairing and building places of worship. A Missionary Society, auxiliary to the Board, has lately been formed at the Islands. Three native pastors have been ordained over churches, from which they receive their support, and six natives have received licenses to preach.

Summary.

Missions, 25; stations, 110; out-stations, 33; ordained missionaries, (8 being physicians,) 151; licentiates, 2; physicians not ordained, 7; other male assistants, 25; female assistants, 201; whole number of laborers from this country, 386; native preachers, 30; other helpers, 112,—total native assistants, 142; whole number of laborers, 528; printing establishments, 12; pages printed, 52,669,739; churches, 92; members, 24,763; added last year, 1,204; seminaries and boarding-schools, 29; pupils, 1,039; free schools, (including Sandwich Islands,) 734; pupils, 22,334.

STRUGGLES OF HINDOOISM.

Though superstition reigns in the hearts of the great mass of Hindoos, yet there are many proofs that its reign is fatally disturbed. Hindooism struggles as for life against forces that threaten its subversion. Hindooism is at war with social improvement, and is jostled by it at every turn. Hindooism contradicts physical science; its astronomy and geography are monstrous fictions too gross to be believed, so that the stars in their courses fight against the system. Hindooism opposes the moral instincts of all men, and light from the bible, however imperfectly, quickens men's consciences; their faith is so far shaken. Hindooism relies on force to maintain conformity to its code; an enlightened government has given liberty of conscience. These causes would alone effect great changes. But alone they are inadequate to raise a people to the heights of true manhood. They may modify if not destroy paganism, and leave the

people mere sceptics. Happily they do not work alone. The bible, the preached gospel, the tract, the Christian school, set forth "the true God and eternal life." Not a few have believed already, and more are drawn towards the light.

Hindooism struggles against this process. Religious liberty was protested against in vain. Since then, the government has announced the final withdrawal of its patronage from Juggernaut, and again the brahmins protest. The mission schools undermine the superstition of their pupils, and native schools are attempted, with sorry success, to compete with such dangerous institutions.

Within a few months a stronger convulsion has been visible, occasioned by the conversion of several youths in a mission school near Calcutta. They were brahmins, of priestly and noble rank, and their defection was specially alarming. A great meeting of the orthodox Hindoos was called. There was some abuse cast on the missionaries, but it was checked by the chairman. The missionaries, he said, openly proclaimed their purpose, to seek the conversion of the people, and it was not their fault that such a result occurred, as long as parents put their children under Christian influence. What should be done? To give up the study of English, which some proposed, would be to shut against themselves the avenues to wealth and station. To supplant the mission seminaries by native schools was not practicable. "They never could take education out of the hands of such teachers." A proposition was finally made, which met the views of most present, and was appointed to be voted on at a future meeting. This was, to mitigate the restrictions of caste, by allowing those who have broken it to make satisfaction by a pecuniary penalty. On this proposition it is only necessary to remark, first, that it will not be adopted, for the pundits will never sanction so great an innovation; and secondly, that if adopted, it would be the severest possible blow to the whole system of caste.

None worth counting would re-enter it—multitudes would break through it.

But while Hindooism thus trembles, Christians have no reason to indulge in idle security. The temples of Vishnu and Siva may fall, but temples of the living God will not rise spontaneously on their ruins. The idols may be deserted, and God still be dishonored and his Son rejected. When the waters are parted, the command is, Go forward.

ITALY.

Italy is not wholly closed against the bible. The British and Foreign Bible Society circulated last year nearly 20,000 copies in Piedmont and Lombardy. In Lombardy, which is under martial law, the military authorities permitted their introduction, and 8,914 copies were disposed of, chiefly by the booksellers. The circulation would have been greater, could they have been freely advertised, but the sale was unexpectedly rapid under all disadvantages. The Romish Bishop of Milan and seven bishops of Lombardy issued a circular to the clergy deplored the success of these operations. They say:—

"The enemies of our common faith, who are at all times on the watch for a favorable attack upon it, have eagerly seized the opportunity afforded by the political disturbances of the country to introduce among us a host of corrupt bibles, with a view to corrupt the faith of the simple, and to carry on, even among ourselves, their work of darkness,—of corrupting sound doctrine." "*Verily it is afflicting to us to own, that, perhaps in order to prove the constancy of our faith, or perhaps as a punishment for our backslidings, the Lord has suffered their attempts to be not altogether in vain.*"

This pious address reminds the clergy that the church, "by the mouth of the Roman Pontiffs, has forbidden her children to read the bible in any vulgar tongue," unless "furnished with annotations," and that even such bibles are not to be "*kept and read.*" The bishops had the further grief to find their proclamation so far disregarded that thousands of copies were sold in the face of it.

BIBLE DISTRIBUTION AT PARIS.

The British and Foreign Bible Society expends a very considerable amount of its funds in the distribution of the Scriptures on the continent, of which a large proportion is in France. During the last year, as appears by the Annual Report, 109,210 copies were distributed through the agent at Paris, making a total, since the establishment of that agency, of 2,838,178. This is exclusive of 52,849 copies issued during the year by the French and Foreign Bible Society, and of editions published by other parties. When, however, it is remembered that France contains a population of not less than 35,000,000 of souls, and that the Roman Catholic church is unalterably hostile to the circulation of the word of God, raising the necessary inference that comparatively little is done to disseminate the bible except by these Protestant societies, it is manifest that a very large portion of the people are entirely ignorant of the word of life.

From Paris there are seventy-five colporteurs sent out by the agent of the British and Foreign Society with bibles, to disperse them through the land. Their labors, pursued at the risk of many annoyances and of some severe suffering,

has borne visible and permanent fruit. Protestant churches in the departments of the Charente, Haute Vienne, Mauche and Yonne, where but recently all was darkness, as also at Tours, Troyes and Sionville, sprung directly from the visits of these humble and self-denying laborers. Wherever they go they awaken strong interest in the people, and notwithstanding the increasing intolerance of the government, there is the utmost encouragement to go forward in this work. It is stated, indeed, that the Secretary of the Interior has prohibited the circulation of any other than De Sacy's Roman Catholic version of the New Testament, but even that is a symptom of good. De Sacy executed his work in prison, where he was confined for maintaining, with the other Jansenists, the cardinal doctrine of the Reformation, justification by faith in Christ only. The limitation, if it has been correctly represented, is disgraceful, but a De Sacy Testament will tell the people, in pure and sparkling French, truths that are contraband at the Vatican, and that will prove the germs of true holiness and righteousness in whomsoever they find a heart to receive them.

AMERICAN BAPTIST MISSIONARY UNION.

DEATH OF MRS. STILSON.

Another breach has been made in the Burman missions. Mrs. LUCRETIA BROWN-SON STILSON, wife of Rev. Lyman Stilson, died on the 14th of August. She had long been in a feeble state of health, and her hold on life was known to be slight; her return to the United States, with her husband, had been authorized by the Committee, but she has been removed to a better country. Her decline was gradual, and she looked the last enemy in the face for weeks, not with joy and transport, but with calm trust in Him who has overcome death, and the most perfect assurance

that she was safe with him. She leaves a husband, himself much weakened by disease, and four children to mourn their loss while rejoicing in her gain.

Mrs. Stilson was born March 4, 1814. She was the third daughter of the late Dea. Ichabod Brownson, of Franklin, Delaware co., N. Y. She became a member of the West Meredith Baptist Church at the age of fifteen, and adorned her Christian profession. She was married Aug. 20, 1837, and on the 28th of October following, sailed for Maulmain, where they arrive in February, 1838. The next year they commenced a residence at

Ramree in Arracan, and continued there four years, and for three years next ensuing at Akyab. While in Arracan Mrs. Stilson had charge of a small school, in which she was very useful, both in imparting general knowledge and that wisdom which is from above. Several of her pupils have become members of the Christian church. Since her removal to Maulmain, in 1846, she has not been engaged in teaching till within eighteen months of her decease, and what she did in that department was done under the disadvantage of great physical weakness. She was eminently humble, faithful, assiduous in her work, manifesting a constant desire to be useful, and void of all ostentation; a person whose presence might not be so much remarked as compared with others, but whose absence will be *felt*. The bereaved family and mission claim our deep sympathy.

BIOGRAPHY OF DR. JUDSON.

A resolution of the Executive Committee, passed Sept. 9, 1850, instructed the Corresponding Secretaries, to collect materials for a biography of Dr. Judson, with a view to secure a work that shall be, in respect to fulness and accuracy, as well as in other points, worthy of the subject. It was thought that while no unreasonable or unnecessary delay ought to be made in the execution of the work, no one would desire greater haste than is compatible with due thoroughness of preparation.

Mrs. Judson having arrived in this country Oct. 1, and brought with her such biographical materials as were in her possession and within her reach at Maulmain, the Committee, in concurrence with her wishes, have requested Rev. FRANCIS WAYLAND, D. D., to undertake the preparation of the memoir. He has consented to do so, and Mrs. Judson will take up her residence for some months at Providence, to aid in collecting and preparing the materials. The work will be carried forward with all convenient despatch. The name of the biographer precludes the necessity of saying anything of the expected character of his production.

LETTERS FROM MISSIONARIES.

Arracan.

H. E. KNAAPP, June 21.—C. C. MOORE, July 15.

Sandoway.

E. L. ABBOTT, July 9.—J. S. BEECHER, June 10, July 15.—H. L. VAN METER, June 11.

Maulmain.

J. WADE, June 19.—E. A. STEVENS, June 20; Mrs. S., July 21.—L. STILSON, June 21, July 20.—T. SIMONS, June 21.—T. S. RANNEY, July 19, 20.—J. H. VINTON, July 21.—W. MOORE, July 21.

Tavoy.

C. BENNETT, May 10, 27, July 8, 10.—E. B. CROSS, July 8.

Mergui.

D. L. BRAYTON, May 14.—J. BENJAMIN, June 19.

Rangoon.

E. KINCAID, May 13, June 12, July 8.—J. DAWSON, June 9, 14, July 14.

Siam.

J. T. JONES, April 19, May 20. S. J. SMITH, April 17.

Hongkong.

W. DEAN, May 17, June 16, 18, July 17, 23.—J. JOHNSON, June 21.

Ningpo.

MISSION, May 2.—J. GODDARD, May 4.—E. C. LORD, May 31, June 24, July 14, 16.—D. J. MACGOWAN, May 6, June 2.

Assam.

MISSION, June 20.—N. BROWN, June 10, July 12; Mrs. B., July 15.—O. T. CUTTER, June 14, July 15.—S. M. WHITING, June 12, July 10.—I. J. STODDARD, June 18.—A. H. DANFORTH, June 20, July 26.

Nellore.

S. S. DAY, July 5, (2) 7, Aug. 11.—L. JEWETT, July 7.

France.

E. WILLARD, Sept. 17.—T. T. DEVAN, Aug. 23, Sept. 3, Oct. 8; Mrs. D., Sept. 8.

Germany.

G. W. LEHMANN, Aug. 11.

Greece.

A. N. ARNOLD, Aug. 6.—R. F. BUEL, Aug. 28; Mrs. B., Aug. 18.

Ojibwas.

A. BINGHAM, Sept. 17, 26, Oct. 9.

Shawanoes.

J. MEEKER, Sept. 2, Oct. 10.

Cherokees.

E. JONES, Aug. 26.

DONATIONS

RECEIVED IN OCTOBER, 1851.

Maine.

Lincoln Asso., viz. St. George, 1st ch. 8; 2d ch. (of which 2 is for Siam miss.) 4.40; 3d ch. 6.45; Thomaston, 2d ch. 22; Mrs. D. Brown 2; South Thomaston, 1st ch. 12; Hope, Mrs. S. Safford, 2; Union ch., S. Lermond 1; L. Lermond 1; North Haven, N. Beveridge 25 cts.; S. Beveridge, 25 cts.; Rock Island, ch. 18.78; Camden, 2d ch. 1; 3d ch. 1.50; Friendship, ch. 6; E. J. White 50 cts.; col. at Asso. 7.41,—to cons. Rev. James Williams, L. M.; Warren, ch. 106.32	200.86
Eastport, Washington st. ch. mon. con. 69.70; for Siam miss. 21; Juv. Miss. Soc. 9.30,—to cons. John S. Pearce, L. M.	100.00
Livermore For. Miss. Soc., Samuel M. Robinson, tr.,	10.00
York Asso., Charles Swasey, tr.,	67.22
York Asso., Charles Swasey, tr., South Berwick, ch., per Rev. N. Butler, agent,	5.00
Cumberland Asso., J. Chandler, tr., viz. Brunswick, 1st ch., for Siam miss., 5; East Brunswick, ch. 11.85; Union, ch. 7; Auburn, ch. 7; Sab. sch. 8.28; Lewiston Falls, ch. 10.40; Freeport, ch. 2; New Gloucester, ch. 50 cts.; Ladies' Benev. Soc. 10; Hancock Asso., D. Morgan, tr., viz. Sedgwick, 1st ch. mon. con. 5.13; Sab. sch. 16.02; Fem. Miss. Soc. 36.20; Young Ladies' and Gentlemen's Bib. class, 4.50; North Sedgwick, ch. 10.25; Blue Hill, ch. 60; Trenton, 1st ch. 13.52; Hancock, 1st ch. 1.75; Moses Butler 1; North Hancock, J. Cline 1; Mrs. Cline 25 cts.; E. Hutchins 1; O. M. Clark 1; Brook- lin, Sab. sch. 3; Franklin, ch. 3.70; Sullivan, ch. 8.25; Tilden, ch. 5; Waltham, ch. 4.62; col. at Asso. 21.05; Kennebec Asso., J. S. Turner, tr., West Waterville, ch. 3; Belgrade, ch. 8.45; Norridgewock, ch. 11.40; C. J. Bronson 55 cts.; Starks, ch. 1.69; col. at Asso. 9.60; Piscataquis Asso., E. G. Trask, tr., viz. Atkinson, ch. 8; S. Dover, ch. 6.80; Dover and Fox- croft Vil., ch. 5.10; Dexter, ch. 6.69; Levi Morrill 39; Parkman, ch. 2.10; Corrin- na, ch. 10; Juv. Miss. Soc. 2.25; Athens, a friend 1; Mrs. S. Priest and daugh- ter 1.05; Abbot, Mrs. Walk-	

er 25 cts.; Monson, ch. 2; Hartland, ch. 5.93; Guil- ford, ch. 6; col. at Asso. 24.71; Damariscotta Asso., viz. Jefferson, 2d ch. 2.29; Hallowell, Sab. sch., for child in Normal sch., Maul- main, 11; to cons. Rev. Ly- man Chase, Daniel Morgan, Rev. Hiram C. Estes and Levi Morrill, L. M., per Rev. N. Butler, agt.,	428.68
Buxton, Centre ch. mon. con.,	5.00
Rockland, J. Wakefield 25;	
Fem. Miss. Soc., Miss Pills- bury, tr., 18.72,	43.72
Waldo Asso., Daniel Merrill, tr., viz. col. at Asso. 10.48;	
Knox, ch. 4.50; Albion, ch. 2; Frankfort, 2d ch. 2.07;	
Unity, ch. 25 cts.; Belfast, ch. 30; Abner Bump 3; Benjamin White 3; Sewell	
Tapley 1	56.30
Surry, Juv. Sewing Circle, Miss A. M. Carr, tr., for	
Assam Orph. School,	15.00
Wiscasset, John Sylvester 8; Miss A. Brooks 1,	9.00
	940.78
New Hampshire.	
Salisbury, Bap. Soc.	15.00
Bow, Sab. sch., for Karen Normal sch.,	1.00
Portsmouth, Middle st. ch., mon. con. 34; Fem. Miss. Soc. 25,	59.00
	75.00
Vermont.	
Vermont State Conv., S. L. Armington, tr.,	230.00
Massachusetts.	
Chelmsford, Central ch. Bur- man Sch. Soc., Miss Miriam Warren, tr.,	22.00
Southbridge, Central ch., (of which 20.20 is from Sab. sch. for Chinese schools un- der direction of Mr. Dean,) to cons. Holdridge Ammi- down, L. M.,	232.00
Hyannis, ch. and soc. 50; Fem. Miss. Soc., (of which 25 is to sup. a heathen child to be named James Mar- chant,) 50,	100.00
Amherst, ch. mon. con.,	8.00
Salem Asso., Michael Shep- ard, tr., viz. Danvers, 1st ch. 10; Beverly, 1st ch. 43.75; 2d ch. (of which 14.65 is from Sab. sch.,) 87.58;	
Georgetown, Mark F. Cote 1; Gloucester, ch. 89.48; Marblehead, 16; Fem. Mite Soc. 18; Haverhill, 2d ch. 25.86; Rowley, ch. 18.47;	
Salisbury and Amesbury, ch., to cons. W. Carruthers, L. M., 100; Salem, 1st ch. 4.12; for Siam miss. 100; for Assam Orph. Sch. 28;	
mon. con. 46 12,	588.36
Boston, a friend, 100; a friend, to cons. Henry Hill, L. M. 100; Charles st. ch., mon. con., 16; Baldwin Place ch.,	

mon. con., 14.17; Tremont st. Sab. sch., William A. Holland, supt., for sup. of a child in Miss Shaw's sch., 25,		Knox, Elizabeth Crary 10 ; Rensselaerville Asso., Peter Tinklepaugh, tr., 132.29 ; Red Hook, Benjamin S. Pier 6 ; Dutchess Asso., T. K. Mead, tr., 60.44 ; Cham- plain, Miss. Con., Rev. M. N. Stearns, tr., (of which 40 is from the West Platts- burgh ch. for sup. of a Kar- ren preacher,) 200 ; to cons. Rev. Isaac S. Gifford, Rev. Gardner C. Tripp, Rev. Charles F. Ferguson, Rev. Martin L. Fuller and Rev. Isaac Waldron, L. M., per Rev. O. Dodge, agt.,	582.79
Boston South Asso., Daniel Sanderson, tr., viz. East Stoughton, ch. 12; Fox- boro', ch., mon. con. 11.50 ; Ladies' Benev. Soc. 16.66,	40.16	Buffalo Asso., D. Williams, tr., viz. Buffalo, German ch. 10 ; Hamburg, ch. 4.65 ; Eden, ch. 12 ; Evans, ch. 1.25 ; S. sch. 1.50 ; Sardinia, Fem. Benev. Soc. 6.50 ; Strykerville, ch. 10 ; Spring- ville, ch. 6.02 ; Wales, ch. 3.50 ; Buffalo, Niagara sq, ch. (of which 12.31 is for Siam miss.,) 40.48 ; Am- herst, ch. 13.76 ; Alden, ch. 8.50 ; Arcade, ch. 11 ; to cons. Rev. William Sawyer, L. M.; per Rev. S. M. Os- good, agt.,	129.16
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vanced by treasurer, 13.05		Total, from April 1, to Oct. 31, 1851,
—903 81; less counterfeit		\$ 29,831.26.
money, 3.81; to cons. Rev.		The Treasurer has also received from the
S. P. Way, Rev. Jacob		American and Foreign Bible Society, for
Bailey, and Rev. A. Her-		translating and printing the Karen Scrip-
rick, L. M., per Rev. S.		tures, \$1000.
M. O., agent, 900.00		“
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tr., viz. Bath, ch. 23; Milo,		NOV. 10, 1851.
1st ch. 2.56; 2d ch. 16.90;		Massachusetts.
Tyrone, ch. 25.35; S. Sch.,		North Adams, per Mrs. M. J. Buel,
4.65; Wayne, ch. 7.58;		for Mr. Pelicassi, Greece, cash,
Fem. Mite Soc. 22.90;		North Adams, Young Ladies' Miss.
Warsaw, ch. 11.12; Mead's		Society, per Rev. H. T. Love,
Creek, ch. 3.25; Cameron,		for Rev. R. F. Buel, a box of
ch. 5.17; Miss S. A. Chase		clothing,
25 cts; Urbana, ch. 20;		Watertown, per J. Russell, for the
Oak Hill, ch. 10; Camp-		Greek mission, a box of books,
bell, Bath, ch. 7.27; How-		Springfield, from Female Seminary,
ard, ch. 2.87; Barrington,		for the Orph. Sch. at Nowgong,
ch. 31; Tyrone and Jersey,		a box of clothing,
ch. 14.59; col. at asso.		Old Cambridge, Ladies' Miss. Soc.
6 27 — 214.61; less coun-		of the Bap. ch., per S. G. C.
terfeit bill 1; to cons. Lewis		Gooch, for Rev. F. Barker, a box
Randall and Rev. J. C.		of clothing,
Mallory, L. M., per Rev. S.		Becket, Friends, per N. W. Harris,
M. O., agt. 213.64		for Rev. N. Harris, a box of
Utica, “A friend to mis-	100.00	clothing,
sions,”		Newburyport, per Mrs. Mary B.
Hamilton, Mrs. E. C. Jud-		Crocker, for Lewis K. Crocker,
son, “for money received		Africa, a box of clothing,
from the publishers of the		20.00
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Ohio.		65.00
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Cæsar's Creek ch., for Siam		P. C. Danforth, for Rev. E. C.
miss., 12.25; Centerville,		Lord, a box of sundries,
ch. 2.75,	20.00	Hamilton, per A. Campbell, Esq.,
Illinois.		for Rev. H. M. Campbell, a box
Upper Alton, Rev. J. N. Tol-		of sundries,
man 2; a friend 1;	3.00	N. Y. City, per J. A. Ackley, from
Assam.		Am. Tract Society, for Rev. N.
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22.72; Maj. Foquette 27.27;		Brooklyn, Ladies of Central Church,
Capt. Butler 11.36; sundry		per S. R. Kelly, for Rev. N.
donations 11.36; native		Brown, a box of clothing, &c.
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for orph. sch.,	81.16	for Rev. H. L. Van Meter, a
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		clothing,
		65.00

INDEX.

Abbott, E. L., letters of	313, 383	Ceylon	82
A Free Salvation	342	Cherokees.—See <i>Mission to.</i>	
A Great Work	431	China.—See <i>Mission to.</i>	
Am. and For. Bible Society	339	Church (Eng.) Missionary Society	367
Am. Bap. Home Mission Society	338	“Come and see”	368
Am. Bap. Miss. Union, agencies	257	Crocker, L. K., letter of	20
——— and its Missions, retrospect of	213	Cross, E. B., journal of	176
——— annual meeting	221	——— letters of	357, 389
——— proposed change of	228	Dacca, German mission at	89
——— of the Board	193	Danforth, A. H., letters of	351, 416
——— financial operations	205, 255, 261	Dawson, J., letter of	414
——— missions and missionaries of	3	Dean, W., letters of	40, 104, 129
——— officers and managers	309	Devan, T. T., letters of	13, 161, 454
——— publications	203, 259	——— journal of	379
——— report of the Board to	225	——— Mrs., letter of	457
——— salaries of officers	243	Donations 29, 62, 95, 127, 152, 192, 310, 343, 373, 407, 488, 465	
——— 37th Annual Report	253	Doumin, E., letter of	349
——— Treasurer's Report	303	Downing, L., journal of	163
Am. Bap. Publication Society	339	English Baptist Missionary Society	365
Am. Board of Com. for For. Miss.	82, 460	Fernando Po	370
Am. Indian Mission Association	340	Foulon, I., letter of	347
Am. Seamen's Friend Society	365	France, religious movements in	118, 433
American Tract Society	364	——— See <i>Mission to.</i>	
An Instructive Tour	430	Freewill Baptist Missions.	86
An Interesting Experiment	186	Germany.—See <i>Mission to.</i>	
Armenians, mission to	85, 148, 400	Geyer, C., journal of	454
Arnold, A. N., letters of	18, 65	Goddard, J., journal of	44, 444
Arracan.—See <i>Mission to.</i>		Greece.—See <i>Mission to.</i>	
Ashmore, W., letter of	166	Harris, N., letter of 109, journal of	356
Asia, the destiny of	427	Hayti	150, 371
Assam.—See <i>Mission to.</i>		Hill Araans, the	119
Athens, threatening appearances at	369	History of a Greek priest	401
Bahamas	151	Honduras	372
Barker, C., obituary of	120	Hungary and Moravia, Protestants in	90
Barker, F., letters of	53, 424	India, English Church Missions in	430
Basle Missionary Society	188	——— Scottish Mission Seminaries in	186
Bassas.—See <i>Mission to.</i>		——— Struggles of heathenism in	91, 462
Beecher, J. S., letters of	113, 319, 386, 420	Italy, state and prospects of	398, 463
Belgian Evangelical Society	88	Jamaica	190
Benjamin, J., journal of	49, 391	Jatni, the brahmin's daughter	92
Bennett, C., journal of	111, 447	Jewett, L., letter of 134, journal of 134,	350
Berthond, A., journal of	455	Jews, missions to	87, 432
Binney, Mrs., letter of	6	Johnson, J., letter of	381
Boxes of clothing, &c., received	94, 192, 468	Jones, E., letters of	162, 335, 425
Brayton, D. L., journal of	173, 329	Judson, A., closing scenes in the life of	33
British Societies, various	367	——— death of	1
Brown, Mrs. E. W., letters of	133, 353		
Buel, R. F., letters of	69, 142		
———, Mrs., letter of	70		
Burmah.—See <i>Mission to.</i>			
Call of Providence on the churches	60		
Central America	50		

Index.

Judson, A., biography of	465	—— journal of	168
Judson, Mrs. E. C., letters of	106, 130	Morse, Miss E. S., letter of	143
Karens.—See <i>Mission to.</i>		New Hebrides	56
Kincaid, E., letters of	311, 409, 435	New Mexico	433
Knapp, H. E., journal of	323	—— Pueblo Indians of	372
—— Mrs. E. R. K., death of	405	Novel View of Civilization	431
Köbner, J., letter of	113		
Lapland	190	Obituaries	62, 120, 197, 405, 464
Lehmann, G. W., journal of	76	Ojibwas.—See <i>Mission to.</i>	
—— letters of	334, 422	Oncken, J. G., letter of	345
Letters from Asia	94	Ottawas.—See <i>Mission to.</i>	
Liberia, education in	184	Pariahs, the	429
Lillybridge, L., letter of	5	Paris, bible distribution in	147, 464
London Missionary Society	366	Peck, S., letters of	377, 421, 434
Macgowan, D. J., letters of 24, 137, 461, 441		Polynesian Island, another reached	404
—— notes by	23, 46, 362	Pratt, J. G., letter of	426
Mason, F., journal of	104	Rarotonga, the Bible in	403
—— letters of	52, 167	Religious Liberty in Europe	367
Maulmain, English Bap. Church, letter		Rhenish Missionary Society	87
of	131	Romanism, conversion from	402
—— Missionary Society	171	Romish missions	151
Membership of the Missionary Union	261	Sandwich Islands, civilization of	431
Missionaries appointed	261	—— Rum and Romanism in	404
—— arrival of	406, 407	Shawanoes.—See <i>Mission to.</i>	
—— departure of	262, 343	Siam, Presbyterian mission in	149
—— letters from	62, 191, 407, 468	—— See <i>Mission to.</i>	
—— prospect of supplying the mis-		Sierra Leone, English Church mission in	185
sions with	236	Simons, T., journal of	106
—— support of the children of	233	Society Islands	90
Missionary Results in India	370	South Africa	182, 459
Missionary Rooms	254	Southern Baptist Convention	341
Missionary Success	189	Spanish New Testament	369
Missions and stations, table of	302	State of the Funds	438
Mission to Arracan	274, 323, 383	Stevens, E. A., letters of	4, 355
—— Assam 133, 206, 285, 351, 406, 416,		Stilson, Mrs., death of	464
—— Bassas	438, 451	Sweden, free church in	402
—— Burmah 4, 52, 104, 130, 131, 171,		—— Persecution in	55
208, 262, 274, 277, 354, 406, 409, 435, 449			
—— Cherokees	162, 208, 300, 335, 425	Teloogoos.—See <i>Mission to.</i>	
—— China 21, 44, 129, 137, 204, 281, 282		The Missionary's Joy in his Work	151
—— France 13, 29, 74, 140, 161, 211,		The True Moral	405
290, 346, 377, 379, 421, 437, 454		The Year 1850	1
—— Germany 61, 76, 113, 200, 294, 334,		Tonga, the New Testament in	403
—— Greece 18, 65, 142, 211, 297, 406		Transmigration, the doctrine of	404
—— Karens 6, 49, 109, 111, 113, 167,		Van Meter, H. L., letter of	320
168, 172, 173, 176, 198, 200, 268, 271,		Visit to the European Missions	343, 434
275, 313, 329, 356, 357, 386, 389, 391,			
420, 447		Wade, J., letter of 354, journal	449
—— Ojibwa	208, 298	Wesleyan Missionary Society	366
—— Ottawa	208, 298	West Africa, preparation for the gospel	
—— Shawanoes	53, 143, 208, 299, 406,	in	151
—— Siam 40, 97, 16, 204, 235, 278, 437		Whiting, S. M., journal of	451
—— Teloogoos	134, 206, 286, 350, 406	Willard, E., letters of	74, 140, 346
Moore, W., letter of	109	Wright, Miss H. E. T., letter of	110
		York, Mrs. S. E., death of	62
		Zante, British Commissioner at	118

I-7 v.31
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